Hon J Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

It appears by the English periodical publications, that a controversy has lately arisen in the English Church, between what is called the "Evangelical" party, or the Calvinists, and the Anti-Calvinists. It was occasioned by a step taken by the new Bishop of Peterborough, Dr. Herbert Marsh. As some account of this controversy will undoubtedly be interesting to our readers, we shall prepare the way for it by introducing some extracts from different Nos. of the Monthly Repository. The first is from the July No. for 1820.

The new Bishop of Peterborough, Dr. Herbert Marsh, has taken a step which has alarmed the soi-disant "Evangelical" party in the Church of England. In the plenitude of episcopal authority, he has put out "Questions proposed to the candidates for holy orders in the diocese of Peterborough, so arranged under heads or chapters that they may exhibit a connected view of God's dealings with man under the new covenant." There are *nine* chapters and *eighty-seven* questions, so worded as to point out the precise answer which is expected to be given. Every question is to be answered singly and in writing. "The answers must be full, clear and unequivocal." Each candidate is to sign his name to the answers, and every answer must be *satisfactory* to the Bishop. If there be a failure in any of these points, his lordship warns the candidates that "it may tend to their exclusion from the sacred office."

The party above-named have already denounced this dangerous innovation, designed, they say, to introduce a new system of faith, and they call upon the clergy in general to come forward and protest against it. The following questions (Q. 3 and 4 of Ch. ii.) will shew one of the grounds of this alarm:—"Has not the frequent repetition of the doctrine (of man's *total* corruption) a tendency to destroy all sense of virtue and moral goodness?" "Is it possible that *a doctrine which tends to destroy all sense of virtue*, or moral goodness, should be a doctrine which comes from God."

The "Christian Guardian," a monthly publication which is the organ of the complaining party, says that "if bishops make new articles for candidates, they make a new church;" that "if the Church stand, she must stand as she is, or not at all," and that "if the bishops take away the Church, *the country will soon take away the bishops, and episcopacy and monarchy will be overthrown together.*"

Our next extract is from the No. of the Repository for June, 1821. It is chiefly a quotation from the Christian Observer, (an English theological work, published monthly.)—This quotation enables us to perceive what great alarm the questions of Bishop Marsh has occasioned in the Church.

"In our last volume," says the Repository, "we explained that the new Bishop of Peterborough, Dr. Herbert Marsh, had put out eighty-seven questions to candidates for holy orders and for licenses, of an anti-calvinistic complexion.—These have given rise to much controversy.—Several pamphlets *pro* and *con*, but chiefly in opposition, have been reviewed in the Christian Observer, (the organ of the calvinistic church party,) and the review is thus concluded in the No. for May:—

"We shall only say, upon a review of the whole question, between the Bishop of Peterborough, his friends, and his opponents, that whatever might be our convictions in sitting down to the perusal of these pamphlets, as to the illegality, the inexpediency, and the incorrect theology of his lordship's eighty-seven questions, we rise from the discussion with those convictions greatly increased. The danger to the Church, if the precedent be not timely checked, is incalculable. We are happy, however, to know, that the Bishop of Peterborough's Test has not been approved by his brethren on the episcopal bench; nor does there seem the least probability that any member of that body will think fit to follow his example, and much less to adopt his questions. We sincerely believe that those who most nearly coincide in opinion with his lordship, cannot candidly weigh the various arguments which have appeared upon the subject, without perceiving that his lordship's measure is unadvised, and that some, at least, of his questions are hostile to the spirit of the articles and homilies which he is bound to reverence and maintain. The sooner, therefore, they are withdrawn, the better: we are convinced that they cannot long drag on their feeble existence: and even if they could, it were far better that an individual should make a sacrifice, than that the peace and safety of the Church should be endangered by an ill-advised pertinacity. The public mind is not yet inured to arbitrary power in any of its forms, and is least of all inclined to submit to it in ecclesiastical affairs. It behoves, therefore, the episcopal guardians of the Church to look well to the conduct of those individuals of their body who, by rendering her ministrations and her government unwelcome to the people, are among her worst, though doubtless they are her unintentional, enemies. Her policy must be large, liberal and unsuspected; her laws known and approved; her administration conducted openly and upon intelligible principles; or she will, sooner or later, meet the fate which has attended almost all institutions in which law and reason were suffered to become subordinate to the irresponsible will of individuals."

Brief History of Unitarianism in England.

In No. 15, we gave a translation of the first part of a latin tract, relating to the character and progress of Unitarianism in England. On the same week, we received the November No. of the Unitarian Miscellany, containing a translation of the *historical* part of this tract. Instead, therefore, of translating it ourselves, we give the remaining part of the tract as translated by the editor of the Miscellany.

"It is not easy to assign the origin, and trace the early history of Unitarianism in England. Its doctrines, however, quickly engaged the attention of the human mind; then newly awakened from its deep and protracted reverie. About the middle of the fifteenth century, Reginald Peacock, Bishop of St. Asaph, and afterwards of Chichester, a zealous advocate for a purer system of faith and morals, appears to have conceived the objections, which have since prevailed, not only to the divinity of Christ, but to the narrative of his miraculous birth recorded in the beginning of Matthew's Gospel. He was deprived of his episcopate; nor did his constancy avail to save him from the ruin which his love of truth had provoked.

Henry VIII. was the unworthy instrument, and his licentious amours the impure source of the reformation in the English Church. Its separation from the papal see, the work of violence, rather than the result of investigation, was accordingly less complete and effectual, than in other protestant countries. New articles of faith were imposed, and Henry was constituted supreme head of the church; yet there were not a few, who had too proud a sense of their inherent dignity, and were too deeply skilled in sacred literature and ecclesiastical history, to embrace and abandon their opinions at the nod of a capricious tyrant. While the hierarchy, during the reigns of Henry VIII. Edward VI. and Elizabeth, was assuming its present form, many atoned with their lives for their rejection of the trinity; and the names of many others are transmitted, who, persisting in offering divine honours to the Father only, perished at the stake. The fate of Joan Bocher is remarkable; the warrant of her death was extorted from Edward VI, by archbishop Cranmer, who, for his zeal in promoting the Reformation, was afterwards sacrificed to the fury of the papists. The amiable prince moved to tears is reported to have said to the prelate, "I resign myself wholly to your judgment in this matter; it is for you to justify the deed in the sight of God." This excellent woman had been induced to embrace the doctrine of the simple unity of God by reading the Scriptures, then lately translated into English. The new tenets were disseminated with such rapidity, that a system of persecution was set on foot to suppress them.*

From 1566 to 1688 the importation of Socinian books was prohibited; and Bartholomew Legate, who suffered martyrdom in the reign of James I. (1611) has borne away the testimony of his implacable adversary to the faultless purity of his life. The piety and fortitude of these holy men in their last moments sunk deeply into the minds of the beholders, so that it was judged expedient to punish the assertors of the divine unity, by leaving them to perish in secret dungeons. The story of their virtues and their sufferings has perished with them; but there is a hand, which has consecrated their memory in immortal characters, and enrolled their names in the book of life.†

The short lived triumph of the Dissenters, after the death of Charles I. was for the most part favourable to religious liberty; in which, however, Unitarians were not allowed to participate. John Biddle, a man whose virtues are worthy of all imitation, exposed himself to the vengeance of the Presbyterian doctors, by assembling a small body of Unitarian christians in his house; and after the restoration of Charles II. he died in prison.

The revolution which elevated William III. to the English throne, settled the national religion upon a firm basis, and Parliament, by an act of unwonted liberality, extended toleration to all Protestant non-conformists, with an express exception of Unitarians. A few years after they were treated with greater rigor; and by the statute of William III. which was repealed at last in 1813, severe penalties, restrictions, and incapacities were imposed upon all who should deny any one of the persons in the trinity to be God.

Towards the close of the 17th century, two names are conspicuous among the asserters of the divine unity. The first is that of John Locke, the champion of toleration and civil liberty, who not only developed the nature and operations of the human mind, but recalled reason to its legitimate office, the interpretation of the word of God. His treatise on the "Reasonableness of Christianity," and "Notes on St. Paul's Epistles," have contributed greatly to a sounder exposition of the sacred writings. The name of the other is Thomas Firmin, an opulent citizen of London, to whose munificent benefactions few charitable institutions of that period refuse their testimony. The Unitarian controversy was even then warmly agitated: and this excellent man lent his aid to the printing and distribution of many learned expositions and apologies, which, at the present day, hold a high rank in the collection of Unitarian tracts. Firmin, and several contemporary Unitarians, remained within the pale of the establishment, and although it is not for us to animadvert upon men of acknowledged piety, yet we regret that this circumstance has diminished the weight of their testimony in the cause of truth.

During the 17th century, a large body of the English clergy looked forward with confidence to a reform in the articles of faith. Although they did not secede from the church, yet they refused to sanction, by a renewed subscription, those public tests to which all, when they enter upon office, are required to conform; and thus forfeited all claims to future preferment. They enjoyed their opinions, however, without molestation. But in 1710, William Whiston, a man revered for his piety, learning and integrity, was, for his vindication of the doctrine of Divine Unity, deprived of his mathematical professorship, in the University of Cambridge, and banished from the College.

Dr. Samuel Clarke's learned treatise on the doctrine of the trinity excited universal attention, and prepared the minds of many for his proposed revision of the formularies of the Church. He removed from the liturgy all those expressions of religious worship, which were not appropriated to the Father; and, thus corrected, the liturgy has been received, with a few unimportant alterations, by several Unitarian societies in England and the United States.*

Among the Unitarians who flourished at this period, was Sir Isaac Newton, the most illustrious of philosophers. A sincere and humble christian, he devoted himself habitually to the study of the scriptures. He uniformly professed a belief in the unity of God, and defended it in his valuable dissertation upon the spurious texts of the three witnesses in the first epistle of John.

In 1771, a petition was presented to Parliament by certain clergymen of the Church of England, praying to be relieved from the necessity of subscribing to the Thirty-nine Articles, and that a belief in the Holy Scriptures might be the only test required. Disappointed in their hopes, many Unitarians retired from the Church and the Universities.† Of these the most distinguished were Wakefield, Jebb, Evanson and Disney, the first of whom for his genius and erudition is celebrated throughout Europe.

The resignation of his benefice by Theophilus Lindsey excited the attention and interest of the public. He relinquished, for the love of truth, all the honours, which were within his reach, exposing himself to poverty, and willing to expose himself, if need had been, to want. Shortly after his retirement, the chapel in Essex-street, London, was erected, and Clarke's improved liturgy, revised by Lindsey, was adopted in the religious services. This, it is believed, was the first edifice in England, consecrated from its foundation to the worship of God the Father. It is, and ever has been, the resort of persons distinguished for wealth, office, rank and eloquence in the senate, and at the bar. Their present pastor is the Rev. Thomas Belsham, formerly professor of theology in a college of calvinistic Dissenters. The writings of this gentleman, whether in defending the credibility of the Gospel and the truths of Unitarianism, or in repelling the wanton and insolent attacks made upon his brethren, or in vindicating the honours of the dead, against those who seek to tarnish them, equally prove him to be learned, temperate, and acute; while the integrity of his life, the suavity of his manners, and his diffusive benevolence, endear him to the wise and good.

We have thus far traced the progress of the Unitarian faith in the English church. Among the Dissenters, who were separated into three sects, and called *Presbyterians*, *Independents*, and *Baptists*, although the progress of Unitarianism was very considerable at the beginning of the eighteenth century, it was nevertheless impeded by the pertinacity, with which almost all persons adhere to opinions, which they have embraced after a laborious research; and more especially, if they perceive, that by reason of their opinions, they are excluded from civil offices. Those who first dissented from the English church, were almost all trinitarians, so that of the two thousand ministers, who, in the reign of Charles II. were ejected from their benifices by the Act of Uniformity, William Manning was the only one that rejected the doctrine of the trinity. The persecution, which his friend, Thomas Emlyn, a clergyman of Dublin, had suffered from his colleagues on account of his opinions respecting this doctrine, and the small treatises by which he had defended his cause, induced many at that time to embrace the faith of the divine unity.*

Freedom of investigating truth commenced with the Presbyterians, among whom were more learned theologians, and a more liberal church discipline, than among the Independents or Baptists. The ecclesiastical synods of the English Presbyterians, however, were never able to accomplish much, and they at length fell into disuse. The Unitarian faith was not suspected of being disseminated among them, till the year 1718, when the Rev. James Peirce, minister at Exeter, who prosecuted the undertaking of Locke, by a very learned commentary on several of the Epistles of Paul, was compelled, by the intolerance of some of his Presbyterian brethren, publicly to declare his dissent from the commonly received doctrine of the trinity. Many imitated his example; and, to prevent further discord, a council of dissenting clergymen in London was resolved upon, and more than a hundred were present. Here the attempts of those, who wished to impose subscription to the doctrine of the trinity, as it is expressed in the first and second Articles of the English church, were frustrated. The opinions of Peirce, who inclined to Arianism, were not so far confuted by this contest, as to prevent their further dissemination; but, on the contrary, as the examination of one truth leads to the discovery of others, the greater part of the Presbyterians in the western counties of

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* Strype relates, from Parsons, the Jesuit, that "Joan Bocher was at first a great dispenser of Tindal's New Testament, translated by him into English, and printed at Colen; and was a great reader of scripture herself, which book she also dispersed in the court." She was remarkable for her powers of understanding, her active benevolence, and especially for her deeds of kindness to those, whom the religious persecutions of the time had cast into prison.

She was brought before the Commissioners, among whom were Cranmer and Latimer, and condemned to be burnt for her opinions. Her heresy, according to Fox, related to the nature of Christ, and was a species of Arianism. The gentle and amiable king Edward, refused at first to sign the warrant for her execution. Burnet writes, (ii. 106) that "the king thought it a piece of cruelty, too much like that which they had condemned in papists, to burn any for their consciences." Cranmer argued to him out of the laws of Moses, and produced such reasons, "as did rather silence than satisfy the young king." He, however, set his hand to the warrant, and Joan Bocher was accordingly burnt at Smithfield, May 2, 1550.

It is a curious fact, that John Rogers, who was the first that was burnt in Queen Mary's reign, being desired to use his interest in obtaining a pardon for Joan Bocher, replied, that "she ought to be put to death." And when it was suggested, that some other kind of death should be chosen, "more agreeable to the gentleness and mercy prescribed in the Gospel," Rogers answered, that "burning alive was no cruel death, but easy enough." See the account, as translated from Fox's Latin work, in *Peirce's Vindication*, p. 34. Also *Monthly Repos.* Vol. vii. p. 362. *Ed. Mis.*

† Bartholomew Legate was accused of being an Arian, and was reputed to be so well versed in the Scriptures, and of so excellent a character, that king James himself undertook to convince him of his error. But the king made no impression upon Legate, nor were the bishops more successful; and he was finally "declared to be a contumacious and obstinate heretic," and was burnt accordingly; refusing at the stake the pardon, which was offered him if he would recant. *Neal*, Vol. ii. 100. *Priestley's History of the Christian Church*, Vol. vi. p. 111. *Ed. Mis.*

* The only Unitarian Congregation in the United States, where a liturgy is used, is the Rev. Dr. Freeman's, at King's Chapel, Boston. Although this liturgy is constructed after the general plan of Dr. Clarke's improvements, yet it does not conform to it in all respects. It contains additional prayers, from Dr. Paley, Dr. Johnson, Bishop Taylor, Dr. Enfield, and others; and also an Appendix, with services taken from the Liverpool and Salisbury liturgies. The societies in this country, which are professedly Unitarian, it is believed, universally adopt the congregational mode of worship. *Ed. Mis.*

† In the English universities, where men are tied down by trinitarian subscriptions, and actuated with the desire of academical favours and ecclesiastical benefits, it is not to be expected that many should be induced to engage in Unitarian disquisitions. In Cambridge, however, several turned their thoughts to these subjects. Among this number were Robert Tyrwhitt, A. M. and John Jebb, M. D. ever memorable for their learning and virtues. The former openly defended the unity of God in St. Mary's Chapel. He was the first who proposed a repeal of the statute, by which subscription was enjoined upon all candidates for academical honours; and in this proposal he was seconded by a large portion of the most learned members of the university. Jebb, the intimate friend of Tyrwhitt, honestly resigned his ecclesiastical benefits and prospects, and delivered public lectures on the Greek Testament, until, wearied with fruitless disputes, he repaired to London, and applied himself to the practice of physic. United with these in mutual friendship and common pursuits was Edmund Law, Bishop of Carlisle, and master of Peterhouse. As he was devoted to metaphysical disquisitions, and aided the English Unitarians of that day in their researches, he first received the title of Arian, although, before his death, he deviated from the Arian scheme.

During the years 1787, 8, 9, many followed in their footsteps. In this number were Wm. Frend, A. M. tutor and fellow of Jesus college; John Hammond, A. M. fellow of queen's college; Robert Edward Garnham, A. M. fellow of Trinity; George Dyer, A. B. of Emanuel; with several others. These, both in their writings and public testimony, maintained the unitarian doctrines, and firmly opposing themselves to subscriptions, they either retired from their respective stations in the church and university, or continued to pursue their studies by conforming to such statutes only, as their consciences would allow.

* Emlyn and Manning were both made to embrace the unitarian faith by reading Dr. Sherlock's Vindication of the Trinity. They were induced to examine the subject more thoroughly, and the result was a conviction, that the trinity has no foundation in scripture. Emlyn was an Arian, but Manning rejected the doctrine of the pre-existence. See *Life of Emlyn*, p. 13. The works of Emlyn, in three volumes, are valuable. The two first volumes contain several articles, written with great perspicuity, in defence of the doctrine of the divine unity. The last consists of sermons. A very circumstantial account of the persecutions he suffered for his opinions, is prefixed to the first volume. He died July 30, 1741. *Ed. Mis.*

England came over not only to the Arian faith, but to all the doctrines of Unitarianism.

The writings of Lardner contributed very much to the diffusion of these sentiments among the Presbyterians. In his work on the Credibility of the Gospel History, he has left a lasting monument of his erudition, industry and candour. In his letters on the *Logos*, and in his sermons on Philippians ii. 6, he has proved himself an equally powerful antagonist to the corrupters and the opposers of christianity. Almost all the Presbyterian Dissenters from the Church of England now profess the Unitarian faith, if we may take the words in such a sense as to comprise all, who hold to the deity of the Father only.

The English Baptists have almost from their origin been divided into the *Particular* and *General Baptists*. The first adopted the sentiments of Calvin, and the latter those of Arminius. The General Baptists having rejected the doctrine of the trinity, the common test of orthodoxy, serious controversies followed, which gave rise to another secession. The larger part of them now profess the Unitarian faith. A party has lately sprung up, also, among the Particular Baptists, who call themselves *Unionists*, and are Unitarians in the Sabellian sense. Robert Robinson, a distinguished Baptist, became towards the close of his life a Unitarian, although he had before written a defence of the Deity of Christ, which is reckoned one of the best that has ever appeared. Robinson had native eloquence, not polished, nor such as would always please the refined taste of the learned, but full of thought and feeling, aided by a good voice, expression and gesture, and peculiarly adapted to inflame the minds of his hearers with the love of religious liberty, which he so ardently cherished.

The *Independents* were much more circumspect in their measures to impede the progress of religious improvement. Always prepared to impose creeds, or fulminate censures, they fortified their pulpits and societies against every species of new doctrine. They even initiate their children into the mysteries of the trinity. They have thus always remained nearly in the same condition. By continual controversies, however, they have gradually acquired a use of language, which is not obviously so much at variance as formerly with the words of scripture. Hence, some of their ministers and most learned men have become Unitarians. After this manner Dr. Watts, the distinguished poet and theologian, whose hymns are used to this day in the religious services not only of independents, but of almost every other demonination of christians, deviated in his old age very essentially from his former opinions.

Dr. Priestely, one of the few philosophers, who are destined to be celebrated not only in their own age, but throughout all future ages, was born and educated for the ministry among the Independents. After discovering the errors with which he had early been imbued, he rejected them; joined himself to the Unitarians, and laboured with great earnestness to recall others, who had fallen into the same errors, to a better faith; nor are we more indebted to any one for the success, which has attended the doctrine of the divine unity, and for its increasing diffusion at the present day. Priestly possessed many qualities, which fitted him in a peculiar manner for the arduous task of a reformer; an understanding, which seemed prepared to grasp all subjects with equal facility: indefatigable labour; a mind unmoved by danger, a most ardent love of searching for truth, and an admirable talent of communicating his knowledge with ease and clearness. Even his enemies allowed him to be a great man; and those, who knew his benevolence, his candour, his goodness of heart, and above all, his piety, by which he was accustomed to refer all things to God, and to acknowledge his providence with gratitude in prosperity, and with humble submission in adversity,—those who knew him in this character, not only saw that he was great, but felt that he was the best of men.

Notwithstanding he laboured with more success in his physical researches than scarcely any one of his time, he would not suffer the glory he thus acquired to seduce him from nobler pursuits. Believing no employment so honourable, as that of defending the truth of christianity against the sceptical spirit of the age, which was accustomed to regard every thing ancient as unworthy of credit; and being peculiarly qualified by his knowledge of sacred literature and christian antiquity, he devoted himself to the noble work of restoring the religion of Jesus to its primitive purity. It is lamentable, that such a man should experience the ingratitude of the country, which had been so much adorned by the fame of his genius and his discoveries. During the political commotions in France, Priestly was unjustly charged with a desire of promoting excitements in England. This rumour being secretly spread abroad, kindled the rage of the people against him; and even under the very eyes of the Magistrates, whose duty it was to restrain the populace, his house was attacked, the doors burst open, and his library, philosophical instruments, and manuscripts were committed to the flames: and his own person scarcely escaped in safety. When he reflected, that it would be in vain to appeal to laws from which he could expect no redress, he resolved on seeking a voluntary exile in America, whither he went in the year 1794, and where he died a few years afterwards, forgiving the injuries of his country, and joyfully cherishing the christian's hope. There are very few Englishmen, it is fondly believed, who will not blush to read this short memorial; and if it be lawful to look into futurity, we venture to predict, that still fewer will be found among their posterity, who will not look back with regret and astonishment to this indelible reproach on their country's gratitude.*

* Priestly's residence in America was chiefly at Northumberland, Pennsylvania, where he died on the 6th of February, 1804. He published several works at Northumberland, among which were his "Notes on all the Books of Scripture," in four volumes; and his "Church History," in six volumes. The two first volumes of this latter work had been published in England. Four others were now added.

When Priestly was on the eve of his departure for America, he expressed himself as follows in a letter to a friend; "I leave this country *with every good wish*, not only to my friends, but to my enemies; and hope, that when prejudices are removed, we shall *meet in a better state*." To this amiable and christian spirit, his whole life bore testimony. *Ed. Mis*

A short time before his exile, Priestley was instrumental in forming a society in London, called "The Unitarian Society for promoting Christian Knowledge, and the practice of Virtue by the Distribution of Books." The object of this society was twofold. First, that all, who believe "there is one God, and one Mediator between God and men, the man Christ Jesus," might have a common bond of union, and a means of combining their strength. Secondly, that such books as are adapted to the diffusion of correct views of christian doctrines, and to the promotion of virtue and piety, might be printed and distributed at a small expense. Among other benefits, which have resulted from this society, it ought particularly to be mentioned, that under its auspices an improved version of the New Testament was published, in the year 1808, according to the text of Griesbach, with marginal notes, and a critical preface. The society is now in a flourishing state, under the care of Thomas Rees, L. L. D. who has lately translated the Racovian Catechism into English, and enriched it with notes. Many other institutions of this description have since sprung up in different parts of England, so that in some one of them almost every unitarian society is included. With these, it is not uncommon to have associated what are called "Christian Tract Societies," which are designed for the distribution of such books as have a practical, rather than a controversial tendency. The trinitarian controversy, heretofore engrossed by the learned, thus passed into the humbler classes of society; whence it soon became necessary, that the pulpit should be made to cooperate with the press, and some measures adopted for the relief of such societies and individuals as became sufferers by an open renunciation of the popular creeds. Accordingly, an association was formed in 1806, called "The Unitarian Fund for the Promotion of Unitarianism, by means of popular Preaching." The objects of this Society are, first, to afford aid to congregations, whose means are inadequate to a regular administration of the ordinances of religion; secondly, to maintain a body of itinerant preachers, whose office it is to expound the scriptures to the people upon Unitarian principles; and, thirdly, to provide for such ministers as have been reduced to want by a public profession of Unitarian sentiments. This institution has tended more than any other to combine and animate the efforts of English Unitarians. By its aid, the pure truths of the gospel have been widely proclaimed. Zealous and able missionaries have traversed England and Wales. Scotland, also, has been the field of their labors, where several Unitarian churches have been planted, and a powerful impulse has been imparted to the progress of truth. The proceedings of the society have, till of late, been directed by the Rev. Robert Aspland, the worthy pastor of the church over which Price and Priestley once presided. Its concerns are now conducted by the Rev. W. J. Fox, minister of the Unitarian society in Parliament Court, Artillery Lane, London.

Ireland has not yet been embraced in the Unitarian missions. Numbers in that island, professing Arianism, adhere to the Presbyterian discipline, but it does not appear that there exists a body of christians convening for public worship, to whom the term Unitarian is strictly applicable. In the north and south of Ireland, there are doubtless many, as in England, who are favorable to the Unitarian faith, yet are content to remain in the church of their fathers.

The civil condition of Unitarians, at the present day, is the same as with other dissenters.—They are indulged in the free exercise of their religion; but all are alike excluded from the honours of the state, who do not conform to the establishment. They are eligible, however, to a seat in Parliament; and the law, which imposed upon them the severest penalties, was repealed in 1813, at the motion of William Smith, himself a Unitarian, whose services, during thirty years, in the cause of liberty, entitle him to a high rank among British patriots. This statute, however, had been silently abrogated by disuse.

The necessity of subscription having excluded all unitarian youth from the national universities, it was judged expedient to erect a seminary for their use. It is situated at York, and is under the charge of the Rev. Charles Wellbeloved, who is likewise the professor of divinity. The grand principle of study, which he adopts, is, that neither his own opinions, nor those of others shall be taken as necessarily true; but that the students, after collecting all the thoughts of learned and pious men of various persuasions, which can throw light on the Scriptures, shall be allowed to judge for themselves. His colleagues are William Turner, A. M. professor of the Greek and Latin languages, and of ancient and modern history; and John Kenrick, A. M. professor of mathematics and natural philosophy. Many unitarian youth have resorted to the Scottish universities; and many, after completing their academical course in the dissenting colleges, have become public preachers of unitarianism."

Methodists.—At a late conference of Wesleyan Methodists, it appeared there are of that society in Great Britain, 200,354; in Ireland 23,538; in foreign missions 28,678; making a total of 252,570. The number under the American conferences amounts to 256,881; so that the total of Methodists throughout the world, exclusive of travelling preachers, amounts to 509,451. They have increased this year 20,330, viz. in America, 15,957, Great Britain, 9137, missionary stations, 1238. They have decreased this year 262 in Ireland. *London Papers.*

To the Editor of the Christian Register.

SIR—I wish to introduce to your readers the following remarks, taken from a printed discourse of the late excellent Dr. Prentiss, of Medfield; a man who was loved and revered by all who had the happiness to know him. The discourse is entitled,—*Professing Christians cautioned, and evil speakers admonished;* and exhibits the writer's rational and catholic views, in a very pleasing light.

The text is, Rom. xiv. 16.; *Let not your good be evil spoken of.* After mentioning several ways in which professed christians may bring reproach on religion, the author proceeds: "The gloomy dispositions and appearances of christians, is another particular, which may cause their good to be evil spoken of.

"That is a very unjust and unfriendly representation of religion, which exhibits it, as producing only sadness and dejection of spirit; as casting a melancholy shade over all the objects and enjoyments of life; as destroying the comforts of the present state of existence, and imposing on its votaries burdens, which are really hard and grievous to be borne.

"The gospel prohibits no reasonable pleasures; it debars us of no useful enjoyments; it neither requires, nor allows unnatural distortions of the countenance, or disfiguring of the face, which our Lord informs us, *hypocrites used, that they might be noticed by men, as very religious and sanctified people.* Those who think they do honour to religion by such modes of appearance and conduct, greatly mistake: they rather expose it to contempt, and cause it to be evil spoken of. They exhibit it in a light so unpleasant, disagreeable, and disgusting, that those who form ideas of it from their conduct and appearance, can observe nothing in it amiable, attractive, or desirable."

The following extracts, exhibit the author's truly liberal sentiments on the subject of *christian communion*, and may lead us to apprehend with what views he would have regarded the attempts, which are now making in this Commonwealth, by the great body of the orthodox clergy, to introduce into our churches, the exclusive system of ministerial and christian intercourse.

"I add," he proceeds, "a bitter, censorious spirit, leading us to revile and reproach those, who may differ from us in their opinions and practices in religion; or which inclines us to impose our own particular sentiments and words, as terms of Christian fellowship and communion, brings reproach upon religion, and causes it to be evil spoken of.

"What can be more absurd than for fallible men to claim infallibility? to set up their opinions and modes as a standard for others, who have the Bible in their hands as well as themselves, and may be equally capable of consulting and understanding it;—to revile and censure them, as ignorant, or irreligious, because they have different views of some of the doctrines and instructions of Christ; and to exclude them from a standing in the church and from the privileges of Christian fellowship, because they cannot conform to their opinions and modes?

"Too apt are Christians to spend their zeal upon the less weighty matters; to lay great stress upon points, in which pious minds may have different apprehensions; to make their own modes and opinions so essential, that those who dissent from them must be strangers to the Christian character, and unworthy to be owned and received as members of the body of Christ. * *

"A misguided, uncharitable zeal has done infinite mischief to the Christian church. It is, and ever has been, the direct occasion of divisions, alienations, and bitter strife among professing Christians, who ought to be united in the firmest bonds of love and friendship. We know it has been a source of the most bloody persecutions, and has originated numerous sects and parties, which have rent and miserably wounded the body of Christ. Each sect and party is too apt to claim *the exclusive privilege of the Christian name and character, and to deal out liberal anathemas against all who differ from them.*"

Thus this venerable servant of God, though dead, yet speaketh. PHILANDER.

Communication.

TESTIMONIES OF THE FOREFATHERS OF NEW ENGLAND, IN FAVOUR OF CHRISTIAN CHARITY, AND AGAINST ILLIBERALITY AND BIGOTRY.

"*Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls.—But they said, we will not walk therein.*" JEREM. vi. 16.

The following extracts from the writings of some of the most eminent divines in New England, in former times, will show that their *liberality* and *catholicism* have not been exceeded at the present day. Forbearance and toleration, thus recommended, are not to be disregarded.

No. I.

The Rev. THOMAS PRINCE, *in the New England Chronology, part 2d, page 89, giving an account of the principles and practices of the first settlers of this country, mentions the Rev.* JOHN ROBINSON, *Minister of the English Church, at Leyden, a part of which first settled here in 1620, in the following terms:—*

"Perhaps Hornius was the only person who gave this people the title of "Robinsonians;" but had he been duly acquainted with the generous principles both of the *People* and their famous *Pastor*, he would have known that nothing was more disagreeable to them than to be called by the name of any mere man whatever; since they renounced all attachment to any mere human systems or expositions of the scripture, and reserved an entire and perpetual liberty of searching the inspired records, and of forming their principles and practice from those discoveries they should make therein, without imposing them on others. This appears in their original Covenant in 1602, (in which they declare that they join themselves "by covenant into a Church Estate, to walk in all the ways of the Lord, made known, or to be made known to them, according to their best endeavours, whatever it cost them.") And agreeably to this, Governor Winslow tells us that when the Plymouth people parted from their renowned pastor, with whom they had always lived in the most entire affection, "he charged us before God and his blessed angels to follow him no farther than he followed Christ; and if God should reveal any thing to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his Holy Word. He took occasion also, miserably to bewail the state of the Reformed Churches, who were come to a period in religion, and would go no farther than the instruments of their reformation. As, for example, the Lutherans could not be drawn to go beyond what Luther saw; for whatever part of God's word he had further revealed to Calvin, they had rather die than embrace it: and so, he said, you see the Calvinists, they stick where he left them. A misery much to be lamented! for though they were precious shining lights in their times, yet God had not revealed his whole will to them: and were they now alive, said he, they would be as ready to embrace farther light, as that they had received. He also put us in mind of our Church Covenant, whereby we engaged with God and one another, to receive whatever light or truth should be made known to us from his written word: but withal, exhorted us to take heed what we received for truth; and well to examine, compare, and weigh it with other Scriptures, before we receive it,—for, said he, it is not possible the christian world should come so lately out of such anti-christian darkness, and that full perfection should break forth at once."—Words, (says Mr. Prince) almost astonishing in that age of low and universal bigotry, which then prevailed in the English nation; wherein this truly great and learned man, seems to be almost the only divine who was capable of rising into a noble freedom of thinking and practising in religious matters; and even of urging such an equal right on his own people. He labours to take them off from their attachment to *him*, that they might be more entirely free to search and follow the *Scriptures*."

After giving a summary of their *main principles*, from their published writings, he adds,—"As in general they could not conceive any thing as a part of Christ's religion, which He has not required; they therefore renounced all human right of *inventing*, and much less of *imposing* it on others."

"These were the *main principles* of that Scriptural and Religious liberty, for which this people suffered in England, fled to Holland, traversed the ocean, and sought a dangerous retreat in these remote and savage deserts of North America; that here they might fully enjoy them, and leave them to their latest posterity."

No. II.

Rev. *John Allin*, of Dedham, and *Thomas Shepherd*, of Cambridge, in their "defence of the answer made unto the nine questions or positions, sent from New-England, &c. in 1645, in page 17th of the preface, thus expostulated:

"Are not they brethren who differ from us? Hath not the Lord received them? Do they not stand or fall to their own Master; and how shall we reject or judge them? Have we not our ignorances and frailties? What! is there no consolation in Christ, no comfort of love, no fellowship of the Spirit! Or, if so, should not this persuade us to be of one mind in the Lord? Do we not hope to live in heaven together? and shall we stand at such distances here? Shall we thus suffer peace to go from us, and not follow and pursue it? Shall we lose the blessing of peacemakers? Shall we by such differences, gratify Satan, Jesuits, Prelates? &c. and strengthen their hands by weakening our own? Are we not in the high way to devour each other, and expose all to ruin? Is it not high time for us that are one in the orthodox truth, to join heart and hand, to pray and preach and write as one; to stop the flood-gate of errors and abominations that satan hath set open, to the drowning of many souls, and the hazard of many of the sheep of Christ; whiles we are contending about some matters of order, which, though they be of moment, yet must give way unto more fundamental truths? And oh, that this mischief were sufficiently laid to heart; and the dangerous spreadings of such gangrenes, looked to in season! What! will not all our vows, covenants, and solemn oaths, bind us together?" "Pardon, we beseech you, christian reader, this seeming boldness. It is our hearty affection to the peace and prosperity of our dear country, and the saints of God in it, that hath drawn these things from us." "And now, having thus far testified our love to the truth, and desires of peace, unity, and reformation; we commend all to the consideration of the reader, and to the grace and blessing of Christ Jesus."

To the Editor of the Christian Register.

SIR—On looking over some extracts from a missionary journal, kept at Calcutta, in August last, I could not but regret what I conceived to

be the inconsistent and impolitic proceedings of the missionaries toward the natives. Although I have hitherto been rather sceptical, as it regards the expediency of missions to the Hindoos, yet whenever missions are established I cannot but wish them success—success I mean, not in building up a sect, but in imbuing the minds of the natives with the spirit, and regulating their practice by the precepts of christianity; and it grieves me to perceive, as I cannot but think I do, and as it seems to me every person of common candour and discernment may, that the missionaries are pursuing a course which directly and manifestly tends to defeat the benevolent ends at which, I trust, they are aiming. That their success with the *natives* is small, is evident from the great importance they attach to the few instances of moral improvement amongst the European population.

After giving some account of an improvement in the character of two seamen, the journal adds, "It is a great mercy that while God is pleased to try our faith in our *native work*, he does not leave himself without a witness amongst Europeans." This I consider as a direct confession, that their success with the natives is by no means encouraging. *Nor do I, for* my own part, feel it difficult to divine the cause of this illsuccess, when I find,—as in the following extract from their Journal—that they preach to them the doctrine of substituted righteousness, and of a crucified and dying God.

"*Mohammedan Objection to the Gospel.*

"*Aug.* 21. Went this afternoon to the chapel, for the natives in Bow Bazar, and collected a tolerable large congregation.—The attention was very encouraging; but at the close, a Mussulman encountered me with considerable confidence and asperity. What seemed most to offend him, was the divinity and atonement of Christ. He would hear me expose the wickedness of idolatry, and the entire inefficiency of ceremonies, without discovering any uneasiness whatever; but when the name of Christ came up, then his displeasure kindled in a moment. He affirmed that Christ was no more than a prophet, and his being divine and dying could never be reconciled. I attempted to show in what sense Christ died, and the end to be answered by it. He objected that such a course was altogether unnecessary, for an almighty being could forgive sin, and put an end to it in a moment. I told him that I admitted God could do it, but it became him to do what was wise and just, as well as merciful; but neither Mussulmans nor Hindoos have any knowledge of the moral character of God. I closed in prayer, before I had concluded, my adversary left me."

Now though the Mussulman may be grossly erroneous in his particular views of Christ, yet we cannot but feel the force and pertinency of his objection, that the doctrine of Christ being God, could never be reconciled with the fact of his dying. And whenever men preach the doctrine of a dying God, either to Mussulmen, Hindoos or christians, it seems to me, that instead of attributing their illsuccess to God, as a trial of their faith, it becomes them rather, seriously to ask themselves, whether they ought not to consider it as the natural result of false and inconsistent doctrines, and permitted by God as a righteous rebuke for their impiety.

The facts brought to view in these extracts, tend to strengthen me in the belief, that if the missionaries would inculcate only the pure and simple doctrines of Christianity, they would soon meet with encouraging success. In the valuable article on the Indian Unitarian controversy, in your last number, Rammohun Roy states that the missionaries are well aware that these dogmas (the Trinity, &c.) are the very particulars against which the heaviest opposition of the natives is levelled.

This being the case, it is not a little surprising that whilst the missionaries are from year to year lamenting their poor success, they continue to pursue the same measures, which they are plainly told, and which one would think they could not themselves but perceive, were the cause of their disappointment.

I trust that these missionaries have too much good sense, to listen to the pernicious maxim which governs the conduct of some, that the greater their opposition, the greater the evidence of their faithfulness. It is not doubted that they are sincere; but it is no new thing for men to be sincere in error. Let them be persuaded to ask themselves whether they have not cherished an unwarrantable prejudice against Unitarianism; and whether they have, with a truly catholic mind, examined the arguments by which the doctrine is supported, and considered its true tendency. If they will investigate the characters of the leading professors of this doctrine, they will find them eminent for christian virtue—not so showy and forward in their religion, perhaps, as some, but professing the genuine humility and benevolence of the gospel. Why, then, do they fear the prevalence of this belief? And when they see so wide a field of usefulness opened to the preacher of this doctrine, why will they not yield to the abundant evidence of its truth, that every where surrounds them, both in nature, and the word of God? It requires no straining of Scripture to support it. We have only to accept the word of God in its plain and natural import, and we are at once, not only freed from the various shifts and expedients to which trinitarianism obliges us to resort, but are furnished, in the clearest and most convincing language, with the doctrine of "One God, and one Mediator between God and man."

That the missionaries to the heathen, in the East, as well as in all other places, may soon have the satisfaction to witness the rapid extension of the gospel, through the instrumentality of a more liberal and rational system of doctrines, is the sincere and earnest wish of ROLLIUS.

CHRISTIAN REGISTER.

FRIDAY EVENING, DECEMBER 14, 1821.

Congress of the United States.

On Monday Dec. 3, the Members elected to the 17th Congress being most of them assembled at Washington, proceeded to organize themselves for the transaction of business. In the House, the first day was spent in unsuccessful balloting for a Speaker. The leading candidates were Mr. Taylor, of New-York and Mr. Rodney, of Delaware. On Tuesday the attempt was again made for the choice of a Speaker. On the 12th trial Mr. Philip P. Barbour, of Virginia, was elected by a majority of one vote.

On Wednesday, the two Houses bein duly organized, the usual Message was received from the President.

The various petitions and business that come before the house, are first laid before standing committees, chosen for the purpose; who mature the business, and report thereon. The committees are appointed by the Speaker. The number of committees at this Congress, is twenty-one, viz. the committee of Elections—the committee of Ways and Means—of Claims—Commerce—Public Lands—Post Office and Post Roads—District of Columbia—Judiciary—Pensions and Revolutionary Claims—Public Expenditures—Manufactures—Agriculture—Revisal and unfinished business—Accounts—Expenditures in the Department of State—Expenditures in the Treasury Department—Expenditures in the Department of War—Expenditures in the Navy Department—Expenditures in the Post office—Expenditures in the Public Buildings.

On Thursday, these committees were announced. A resolution was introduced to assign the different parts of the Presidents Message to the consideration of appropriate committees. A number of other resolutions were introduced, but no important business transacted. *Adjourned.*

Colonization Society.

Letters have been received from the agent of the Colonization Society, on the coast of Africa, as late as Aug. 7. They state that there is no doubt that by perseverance they shall be able to insure ultimate success to the plans of the Society. The first settlers, who were fixed at Sherbro, have been removed to Foura Bay. A letter dated April, 1821, has been received from W. Commeraw, a colored man, a man of property, well known for his integrity and religious character, which gives a very different view of the prospects of the undertaking. He says that the land is poor, the water bad, and the climate sickly, and that it will be difficult to prevent the idolatrous examples of the natives from corrupting the character of the settlers.

On the late Thansgiving, the sum of $55:47 was collected in the Congregation in Brookline for the Evangelical Missionary Society in Massachusetts.

On Thanksgiving Day, in 1820, there was a collection in the same society, for the same objects, of $61:55.

Were such a practice more common in the churches, which favour this design, incalculable benefits might result to the cause which all acknowledge so important.

Dr. Cotton Mather, in his "Ratio Disciplinæ, &c." written in 1716, remarks—"When days of humiliation or of thanksgiving have been observed, it has been a frequent thing for collections of money for pious uses to be made in the assemblies; so that it might be said—'*Thy prayers and thy alms are come up for a memorial before God.*'" [Communicated.

To the Editor of the Christian Register.

SIR—In the original draught of the note sent you, with the review of the Maryland Report on public lands, your readers were referred to *the North American Review for October*, 1821. The words in *italics* are omitted in your paper of the 7th, probably through an error in the copy of the note sent with the review.

A CONVICT'S LETTER.

A gentleman in this town, received a letter, a few days since, from the State Prison, Charlestown, and signed by "*A Convict.*" It states among other things, "That the late robbery of the store of Messrs. R. D. Tucker & Co. was planned, and as I may say, adds the letter-writer, partly executed in this place, as the machinery for that, and a variety of other purposes equally destructive to the peace and welfare of society, was made here. I would likewise inform you, that in noticing the progress of infamy, in this place, I have numbered twenty-five stores in Boston, against the proprietors of which, conspiracies are planned for their robbery, and instruments for the execution of the same are now prepared, viz. false keys, machinery for cutting off the heads of bolts of a very compact and curious construction—together with instruments for opening window shutters, the ingenuity of which would command a patent if exerted in a good cause." *Gazette.*

Town Government. A town Meeting was held in Fanueil Hall, on Monday last, Francis J. Oliver, Esq. Moderator.

The report of the committee (which had been printed and circulated) of a system for the more efficient administration of the Town and County Government, was read, and explained by the Chairman of the Committee. A motion was made to postpone the consideration of it, indefinitely.—This motion was negatived by a large majority. A motion was then made to recommit it to the committee which reported it, to be joined by one person to be chosen from each Ward, with instructions to report a system of Government, with such powers, privileges and immunities, as are contemplated by the amendment of the Constitution of the Commonwealth, authorizing the General Court to constitute City Governments. After some debate, this motion prevailed by a large majority; and the following gentlemen were added to the Committee.—For Ward No. 1, Mr. George Darracott. No. 2, Redford Webster, Esq. No 3, Col. Thomas Badger. No. 4, Mr. James Davis. No. 5, Mr. Henry Farnum. No. 6, Col. Michael Roulstone. No. 7, John Cotton, Esq. No. 8, Mr. Lewis G. Pray. No. 9, Benjamin Russell. No. 10, William Sturgis, Esq. No. 11, Daniel Messinger, Esq. No. 12, Col. Gerry Fairbanks. The town voted to double the Town Watch until April. *Centinel.*

Important Invention.

A new system of propelling boats by steam, has been invented by a person in New-Bedford, by which a boat 26 feet long has been propelled, by two men, four miles in twenty minutes; and it is thought the plan may be applied to propelling the largest steam boats with more velocity and much less power than is required by the present system.—*Gazette.*

A meeting of respectable citizens was holden at Concert Hall on the evening of Friday the 7th inst. for the purpose of preparing a remonstrance to be presented to Congress, against the passage of a general *Bankrupt Law.* Similar meetings, we understand, have been holden in other places.

Earthquake.—The Salem Register says, "That on Tuesday afternoon, precisely at half past 4 o'clock, a smart shock of an Earthquake was experienced in that town. The shock, it observes, was of very short duration; but the jarring of the buildings was sensibly felt, and the rumbling distinctly heard."

The shock which was felt in Salem was undoubtedly occasioned by an explosion in the packing house of the powder manufactory at Chelmsford, which happened the same afternoon. One man only was killed by the explosion.

It is expected that an asylum for the education of the deaf and dumb will be opened at Cincinnati, (Ohio) on the first of January next.

Mr. Bardwell, late missionary at Bombay, but who left there on account of ill-health, has arrived in Boston with his family, and has recovered his health.

By letters lately received from the missionaries at the Sandwich Islands, it is stated that they had been obliged to cut off Dr. Holman from their communion "on charges of *walking disorderly, slander*, and *railing*, and *coretousness.*" The schools are said to be making considerable progress.

The Hon. JOHN JAY has been elected President of the American Bible Society in the place of Mr. BOUDINOT deceased.

University of Vermont.—The Trustees have unanimously elected Rev. DANIEL HASKELL, A. M. President, and JAMES DEAN, A. M. A. A. S. Professor of Mathematics and Natural Philosophy. The debts of the corporation are said not to exceed 1100 dollars, and in 24 hours 700 dollars per ann. for 5 years, was subscribed by gentlemen in Burlington.

The New-Orleans papers contains an advertisement of Mr. George Davis, the object of which is to assure the public, that he has discovered a certain cure for the Tape Worm; and that for ten dollars he will point out the cure to any person at a distance provided they keep the secret for four years. Mr. Davis avows his abhorrence of quackery, but insists that the remedy he proposes is effectual.

A Church is now building in St. Petersburg, by order of the Emperor Alexander, the pillars of which are solid granite, nine feet in diameter, thirty-six feet long, and weigh about one hundred and ten tons—they were transported one hundred miles by water, in vessels built for the purpose.

The Schuylkill is to be improved by a canal 22 miles in length. Contracts have been made for having it completed in one year.

The public debt of the United States, is said, in Niles's Register, to be 89,214,236,23.

Gen. Jackson has resigned his office as Gov. of Florida.

The legislature of Vermont have passed a resolution, "that the custom which prevails with the commissioned officers of the militia of that state, of giving, by way of *treat*, ardent spirits to those under their command, is attended with pernicious consequences to the militia, and merits the disapprobation of the General Assembly—that the practice is burthensome to officers, tends to introduce disorder, confusion and disobedience, and ought to be discountenanced by all classes of the community"—and directs the several Major and Brigadier Generals and Colonels to use their exertions in order to aid a reform in this respect.

A resolution is before the legislature of Georgia, for *abolishing Imprisonment for Debt.*

By a late arrival at New-York, London papers to the 3d, and Liverpool to the 5th, have been received. They furnish no news of importance. The following items are extracted.

Paris papers have stated that Lord Strangford, the English Ambassador at Constantinople, had assumed too high a tone in his diplomatic correspondence with Russia, which, it appears, the latter power did not relish. Prince Metternich had paid a visit to the King at Hanover, to procure a more moderate course.

LONDON, Oct. 30.

Great preparations are making to have the repairs at Carlton Palace completed by the King's arrival. Report says that one of the most sumptuous entertainments is in preparation, to which all the nobility, *without political distinction*, will be invited, immediately upon his Majesty's return. *British Press.*

Scientific.—Major Colby, Capt. Kater, and Messrs. Arrago and Gardner, by order of the British Government, assembled at Calais, and encamped on the hills six miles W. of that city, to remeasure the distance between the meridians of the Observations of Greenwich and Paris.

Education.—The Government of Columbia has appropriated the estates formerly applied to royal patronage, to the establishment of a general and uniform system of Education throughout the Republic.

All the regiments of the British army are reduced from ten to eight companies each. The total of a regiment is now 650.

The Count BERTRAND, and the Count and Countess MONTHOLON, and family, belonging to the late household of Buonaparte, have obtained the permission of Louis 18th, to return to France, and have repaired to Paris.

Newspapers.—The first newspaper established in England was entitled the *English Mercury*, and is dated July 28th, 1583, one of which is preserved in the British Museum. The *Gazette* was first published at Oxford, August 22, 1612.

Letters from Greece say that the celebrated Canova has sent 200 workmen to Athens, to restore the Pantheon there.

INSTALLATION.

On Wednesday, the 12th inst. was installed over the First Congregational Church and Society Needham, the Rev. William Ritchie.

The Rev Samuel Gile, of Milton, made the Introductory Prayer.—The Rev. David T. Kimball, of Ipswich, preached from John, vii. 46.—"*Never man spake like this man.*"—The Rev. Pitt Clarke, of Norton, made the Consecrating Prayer.—The Rev. Jonathan Newell, of Stow, gave the Charge.—The Rev. Thomas Noyes, of the second parish in Needham, gave the Right Hand of Fellowship.—The Rev. Daniel Kimball, Preceptor of Hingham Academy, concluded with Prayer.

The musical performances consisted of the Anthem, "O *praise the Lord with one consent;*" a Hymn to Old Hundred; and Milton Mowbray, from Lock Hospital Collection. The sacred music was executed in a style adapted to the solemn occasion.

It is worthy of remark, that in these times of alienation, dissention, and consequent division of parishes, that every transaction relating to the settlement of Mr. Ritchie was conducted with perfect unanimity. He had every vote in both church and society. He had preached several months during the last illness of the Rev. Stephen Palmer, the late beloved pastor of that people. It was his constant entreaty on his death-bed, that the Rev. Mr. Ritchie might be his successor. Such an ardent wish, under such circumstances, had an undoubted influence on the determinations of the people. The Rev. Mr. Palmer died on the 31st of October, and was buried on the 3d of November. On Tuesday, the 6th of November, the unanimous call was given to Mr. Ritchie; and he was ordained in precisely six weeks after the death of his respected predecessor.

Similar unanimity regulated the proceedings of the Council which was called to the installation. It consisted of nineteen churches and their pastors. Every step, previous to the public exercises, was taken without one dissenting voice, though the members of the Council embraced widely different sentiments in theology. This genuine catholicism, so common in former years, is well worthy of general imitation by the contending partizans, who, of late, seem bent on distracting and dividing our churches.

The town of Needham was incorporated Nov. 16, 1711.—On the 23d of March, 1720, Rev. Jonathan Townsend was ordained the first pastor of the Church in that town. He died Sept. 30, 1762, aged 65.—On the 25th of April, 1764, Rev. Samuel West was ordained; and he received a dismission Jan. 12, 1789.—The Rev. Stephen Palmer ordained, Nov. 7, 1792; and died Oct. 31, 1821, aged 55. [*Communicated.*

☞ Subscriptions for the Christian Register are received at the printing office of John Cotton, Jr. No. 10 Congress-street, and at Cummings & Hilliard's, No. 1 Cornhill. New subscribers, who wish to file their papers, can be furnished with a regular series of the numbers from the commencement of the work.

MARRIED,

At Eastham, on the 22d ult. by Rev. Mr. Shaw, Capt. Samuel Freemen, to Miss Sally Cobb.—On the 25th, Mr. Noah Doane, to Miss Caroline Crosby.

On Sunday evening last, by the Rev. Mr. Sharp, Mr. James Garland to Miss Phebe W. Thayer.—By the Rev. Mr. Wisner, Mr. George W. Pruden to Miss Sarah S. Simpson,

In Weymouth, on Wednesday evening last, Dr. Appleton Howe to Miss Harriot Loud, of W.

In Hingham, on Tuesday evening last, by the Rev. Mr. Brooks, Mr. Henry Burditt, merchant, of this town, to Miss Deborah Andrews, of H.

In Pawtucket, R. I. Rev. Benjamin Fessenden, of East Bridgewater, to Miss Mary Wilkinson, of the former place.

At Herkimer, N. Y. Oran G. Otis, Esq. to Miss Lucy Kingman.

In Montpelier, (Va.) Nov. 30, Mr. Erastus Dean to Miss Sarah Colman. This couple have since set out for Brainard, whither they are going as missionaries among the Cherokee Indians. Mr. D. goes as teacher and mechanic, but intends preparing himself to become a preacher.

DIED,

At Dedham, on the 7th inst. Mrs. Lucy Baker, wife of Capt. Jeremiah Baker, aged 43.

On Monday morning, Mrs. Elizabeth Brown, wife of Mr. James Brown, aged 33.

In Quincy, on the 9th inst. John F. Pratt, of this town, aged 12.

In Hingham, on Sunday, Mrs. Mary Cushing, widow of Dea. Isaac C. aged 71.

In Concord, N. H. Mr. Amos Abbot, aged 96.

At Fort Armstrong, 15th Oct. Lieut. Benjamin Gorham, of the 5th reg. U. S. Infantry.

In England, by her clothes taking fire, the Countess of Lauderdale.

In Philadelphia, during the week ending 8th inst. 50—of consumption 10.

POETRY.

For the Christian Register.

LINES

On seeing the body of a much esteemed friend who died suddenly.

The scene is closed, the final struggle o'er,
And that which was of late a living form,
Replete with animation, feeling, thought,
And held within a portion of divinity,
Given by its Maker, when from nothingness
He called it into being, that is now
But senseless clay, and, like the common earth
On which we tread, no longer has a share
In joy or grief with beings yet alive.
The semblance still remains, though but in part,
Of that which once it was ; the fair blue eye
Has lost alike the sparkling beam of mirth,
The humid dew of tenderness and love,
And the full tear that grief or pity gave.
The cold and marble cheek no longer knows
The soft and changing tints that once it wore ;
And from the rigid, pallid lips is gone
The gentle smile which played in sweetness there.
Still as I gaze upon thy faded form,
My mind is filled with thoughts of other times,
And memory brings back full many a scene
Of blithsome days, in which thou hadst a part.
Childhood's gay hours, the riper years of youth,
And man's first stage, speak all alike of thee ;
For thou wast dear in all ; and many an hour
Beguiled by thee has swiftly passed away
In each successive portion of my life.
That it should still be so, I fondly hoped,
In coming years ; but, like the mountain blast,
That, fiercely rushing from its frozen cliffs,
Snaps the slight lilly's stem, o'er thee has pass'd
The icy wind of death, and thou art gone.
Though with a christian's hope I bear the blow,
In trust that thou hast found more perfect bliss
Than aught that earth affords, I cannot choose
But mourn the loss of one so long endeared
By mutual friendship. Thou too oft hast praised,
And kindly listened with a partial ear,
When I would frame a lay. No more for thee
Henceforth the verse may flow, save this sad strain
Now breathed in sorrow to thy memory. S.

MISCELLANY.

From the Missourian.

THE WORM.

"*Out venom all the worms of Nile.*"—Shakspeare.

Who has not heard of the rattle snake or copper-head? An unexpected sight of either of these reptiles will make even the lords of the creation recoil; but there is a species of worm found in various parts of this state, which conveys a poison of a nature so deadly, that when compared with it even the venom of the rattle snake is harmless.

To guard our readers against this "foe to human kind," is the object of the present communication.—This worm varies much in size, it is frequently an inch through—but as it is rarely seen except when coiled, its length can hardly be conjectured—it is of a dead lead colour, and generally lives near a spring or small stream of water, and bites the unfortunate people who are in the habit of going there to drink. The brute creation it never molests; they avoid it with the same instinct that teaches the animals of Peru to shun the deadly Cova.

Several of these reptiles have long infested our settlement, to the misery and destruction of many of our citizens. I have therefore had frequent opportunities of being the melancholy spectator of the effects produced by the subtle poison which this worm infuses.

The symptoms of its *bite* are terrible—The eyes of the patient become red and fiery, his tongue swells to an immoderate size, and obstructs his utterance, and delirium of the most horrid character quickly follows. Sometimes in his madness he attempts the destruction of his dearest friends. If the sufferer has a family, his weeping wife and helpless infants are not unfrequently the objects of his frantic fury—in a word, he exhibits to the life, all the detestable passions that rankle in the hosom of a savage, and such is the '*spell*' in which his senses are racked, that no sooner is the unhappy patient recovered from the paroxysm of insanity occasioned by one bite, than he seeks out his destroyer for the sole purpose of being bitten again!

I have seen a good old father, his locks as white as snow, his step slow and trembling, beg in vain for his only son to quit the lurking place of the worm. My heart bled when he turned away, for I knew the fond hope that this son would be to him the 'staff of declining years,' had supported him through many a sorrow.

Youths of Missouri, would you know the name of this reptile? It is called the *Worm of the* STILL!

On the unrestricted manufacture and sale of ardent spirits.

"Nothing is more common than the use of what was originally poetic language in speaking on this subject. People talk of swallowing distilled poison and maddening draughts; but these expressions have ceased to be figurative. Though we are fully aware of the mischief, though we have seen it demonstrated to be almost the sole cause of all the sufferings, the poverty and the crime, to be found in this country, we still proceed without any attempt to lessen or to arrest it. We convert the exuberance of our harvests, which the bounty of Providence has bestowed, into a seductive poison where 'the ingredient is a devil.' There is not only no restraint on the production of the article, but every facility is afforded for its distribution. Men who are too lazy to work, are allowed, nearly without a check, to entice others to lose their senses, their property and their honesty, in these infernal draughts. Formerly a dram could only be obtained at taverns; but now, every store in the country is turned into a dram-shop—while, in the cities, they spring up in every street and at every corner. No farmer can go to purchase necessaries for his family without being exposed to the temptation; no laborer can get to his home without passing a score of these tippling houses, but for which he would have gone home sober to his family. If he passes them at first, they are sure to decoy him at last. Fatigued, thirsty, and seeing them surrounded with his companions, he may go by a few times, but he begins to enter by degrees, the practice soon becomes a habit, and he finally consumes his earnings and his strength within their pestilent attraction.—Yet with all this acknowledged, this immense, and we fear increasing mischief, when a moderate tax would be some check upon it; a tax that would supply all the deficiencies of the treasury, and be levied upon the most noxious of all luxuries, we find the legislators of this nation shrink from imposing it, for fear of popularity! Surely they ought to look with some pity on the wretch who has been drawn into the commission of crime through intoxication, and the cheapness and facilities, for which they have declined to lessen."

North Amer. Rev.

SCIENTIFIC.

In the last No. of the American Journal of Science and Arts, conducted by Professor Silliman, of New-Haven, are given some specimens of *Lithography*. This art has been lately introduced Into this country by Messrs. Barnett & Doolittle, who have established themselves at New-York, (at No. 23 Lumber-street.)

The following notice of the art, and of its introduction into this country, is from the abovementioned Journal.

ART. XIX.—*Notice of the Lithographic Art, or the art of multiplying designs, by substituting Stone for Copper Plate, with introductory remarks by the Editor.*

The reader scarcely needs to be informed that the word lithography, is from the Greek, and according to its strict etymolgy, signifies the art of *writing upon stone;* it will be seen by the article subjoined, that in the actual use of the word, it signifies not only the art of writing, but generally that of tracing designs of every description, upon stone; and also of transferring these designs to paper by the use of the press. The great recommendation of lithrography is the comparative cheapness and dispatch, with which designs are executed by it; we may perhaps be able hereafter to speak with more precision upon these points.

Messrs. Barnet & Doolittle, having availed themselves in Paris of a regular course of practical instruction, have brought to this country, not only the skill, but the peculiar materials and press necessary to the execution of the art.

They have in their possession, a great variety of lithographic prints, which sufficiently evince the adaptedness of the art to an elegant as well as common style of execution.—The finest things done in this way are really very beautiful: and they possess a softness which is peculiarly their own. Still Lithography is not a *rival*, it is merely *an auxiliary* to copper plate engraving, which, especially in the higher branches of the art, must still retain the pre-eminence which it possesses.

But the regular introduction of Lithography into this country must still be a subject of congratulation; and we trust the American public will give this fine art vigor by an adequate patronage.

Lithography.—This art, which, within a few years, has made a very rapid progress in different parts of Europe, was first discovered by *Atoys Sennefelder*, of Munich, in Bavaria, a singer in the theatre of that place, and was due to one of those fortunate hazards which sometimes materially affect the comforts and well-being of society.

Mr. Sennefelder, wishing to print some music, and not being able to defray the expense of engraving it in the ordinary way, or even to purchase metalic plates for the purpose, bethought himself of using a species of stones from the quarry of *Solenhofen*, near Pappenheith, in Bavaria, and which, in that country, are much used for floors in houses, he found these stone plates to answer a tolerable purpose as a substitute for metalic ones.

It was in 1796 that Mr. Sennefelder first attempted to engrave on stone; and in 1794 he by accident discovered the principles of the art now termed *Lythography*, which consists in making a drawing on the stone, with a sort of ink or crayon, or both, composed of resinous substances, and of printing from that drawing, without any other engraving. This species of printing is founded on the principles of chemical affinity. Thus, the stone is wet all over with water, that part of the surface which is covered with the drawing will not imbibe the water, while the other parts of the stone, being wet, repel the ink which is afterwards applied to the stone; thus prepared, an impression is struck off, and the operation repeated as often as may be desired. This method has the advantage over every other species of printing of giving exact *fac-similes* of the original work of the artist; he cannot complain of the inaccuracy of the engraver, since no engraver is employed. For landscapes and natural history it is equal, if not superior to copper plate, besides being much cheaper, and for portraits it is exceedingly handsome.

The facility with which a manuscript, written on paper, and with ink prepared for the purpose, is transferred to the stone where it serves as a plate to print others from, giving *fac-similes* of the original manuscript, renders it very convenient for circular letters, blank forms, &c. &c.

Lithography, which has had but a few years of existence, and which is hardly known, even by name in this country, has already taken a very distinguished rank among the fine and useful arts in Europe.

The best stone, hitherto employed for this purpose is a carbonate of lime, about the colour of the light side of a razor hone, of a fine grain, a conchoidal fracture, perfectly homogenous, very hard, and susceptible of a high polish. It is a little remarkable that no stones have been found of a superior quality, to those first employed by Mr. Sennefelder, and few as good.

Much has been said about a species of *cartons* or pasteboard which Mr. Sennefelder has prepared as a substitute for the stone, but, however desirable an acquisition this might be to the art, on account of the greater facility of transportation, the utility of these cartons has not yet been established by any regular series of experiments; and it is certain that, however highly they may be spoken of by the learned societies of Paris, where Mr. Sennefelder now resides, they are not adopted by any of the Lithographers of that city.

Lithographic printing of MSS.—A society has been formed at Munich for printing, by the lithographic process all the best manuscripts of the Turk, Arabic, Persian, and Tartar languages, and to spread them throughout the East by way of Trieste. The introduction of printing has been constantly opposed in those countries by the interested efforts of copyists, but still more by the difficulty, and indeed impossibility, of imitating, by common types, the various ornaments which the Turks and Arabs are accustomed to attach to their manuscript books.

Lithography affords the means of imitating them in perfection, and there is reason to believe that the very moderate price at which lithographic copies may be furnished, will procure for them an extensive demand in the East, and contribute much to extend the light of knowledge in those regions.

Razors.—A paste or powder for Razor Straps, very superior to Emery, plumbago and other things commonly used has been discovered in Paris by M. Merimee. It is the crystalized trioxide of iron, called by mineralogists, *Specular Oligiste Iron*. It is a mineral substance, but an artificial oxide of equal fitness for the purpose may be made thus. Take equal parts of sulphate of iron, (green copperas) and common salt. Rub them well together, and heat the mixture to redness in a crucible. When the vapours have ceased to rise, let the mass cool, and wash it to remove the salt, and when diffused in water, collect the brilliant micaceous scales which first subside. These when spread upon leather, soften the edge of a razor, and cause it to cut perfectly. *Journal of Science.*

School of Mutual Instruction.—This system continues to spread rapidly in almost every part of Europe. In Italy, Spain, Portugal, and especially in France, it is making a most encouraging progress. The society in Paris is active in its exertions. Agreeably to the statements presented to that society, there are now in the single department of *Seine Inferieure* thirty schools in full activity, containing two thousand scholars, viz. within the district of Rouen eight schools, one of which is of girls; Neufchatel five; Yacetot three; Dieppe four; Havre nine. This progress is due to the zeal and protection of the Baron Maonet Dr. Hamel, who has been commissioned by the Emperor Alexander to travel over Europe, to examine all the schools of mutual instruction, has remarked on the Register of that of Rouen, that it was one of the handsomest and best kept that he had yet visited.

Journal of Science.

From the Salem Gazette.

SPLENDID LIBRARIES.

The 20th volume of the Classical Journal contains an account of the Libraries on the Continent of Europe. The Library at Gottingen consists of 200,000 volumes, and is distinguished for its utility, as well from its completeness in every branch of science and literature, as from the liberality with which the use of the books is allowed to all who desire it.

The University of Gottingen is in the Hanoverian dominions of George IV. was founded by George II. in 1734, and has enjoyed the patronrge of his successors and their Hanoverian Ministers. When the Hanoverian dominions were seized by Napoleon and incorporated with the kingdom of Westphalia under Jerome, particular good fortune attended Gottingen, its University, and its Library. They extended their favour and bounty to the establishments at Gottingen, and enriched them by the plunder of books and manuscripts from the libraries of Wolfenbuttel and Helmstadt; these have since been restored to their lawful owner, the Duke of Brunswick. Since the overthrow of the French power, George IV. has made a munificent donation of all the standard English publications, which had appeared during the usurpation.

This Library enjoyed the advantage of being under the direction and management of the celebrated Heyne, who was its Librarian from 1763 to 1812, nearly half a century.

The reading public at Gottingen are estimated at 1300 students, professors and other privileged persons, who have in circulation at the same time 7000 volumes.

The Alphabetick Catalogue consists of 150 large folio volumes, which were begun by Heyne in 1777 and finished in 1787, after ten years' assiduous labour.

The Library at Dresden contains 200,000 volumes; though it is a magnificent collection, it is not so complete in the various departments. The Library at Prague consists of 100,000—the Public Library at Leiden, of 60,000—the Royal Library at Hanover, of 80,000—the Library of Gotha, belonging to the Duke of Saxe Gotha, of 100,000—the Library of Weimar, of 110,000—the Library of Jena, of 40,000—and two large Libraries at Leipzig.

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☞ A chamber to let over the above store.
Nov. 16.

Gospel Advocate.

JUST published by JOSEPH W. INGRAHAM, No. 8 Franklin Avenue, the *Gospel Advocate*, for Oct. and Nov.

CONTENTS OF THE No. FOR OCT.

Theological.—Remarks by another Lay Member on the Rights and Duties of the Laity—On the terms Episcopalian and Episcopalianism—The Sermon on the Mount, an extract—On Early Attendance at Church—Sincerity no Equivalent to the Truth—Bishop Brownell's Charge (concluded)—Notice of Memoir of Rev. Henry Martyn (concluded.)

Intelligence.—Religion—Account of Conventions continued—Connecticut—Parochial Reports—Society for promoting Christian Knowledge—Ohio—Episcopal Duties—Parochial Reports—New-Hampshire—Reports—Vermont—Missionary Society—North Carolina—Journal of Convention; State of the Church, Union with Lutherans—Corner Stone of New Church—New Version of Psalms and Hymns—Political—Coronation of George IV.—Death of the Queen.

Erratum. Dec. 6.

Christian Observer.

JUST published by JOSEPH W. INGRAHAM, No. 8 Franklin Avenue, the *Christian Observer* for April.

CONTENTS OF THE No. FOR APRIL.

Religious Communications.—Memoranda of the late Mrs. N. Kemp—Memoranda of the late Mrs. Cunningham—Justus on the Misapplication of the Prophecies by H.—M. on Union among Christians, in Reply to H.—A Churchman, in Reply to the Proposal of H.—Family Sermons.—No. cxlviii. on Matt. xxii. 5.

Miscellaneous.—Jewish Customs: 1. on the Custom of Rending the Garment—2. on the Custom of Shaving the Head—3. on the Custom of Sitting in Sackcloth and Ashes—Carlisle Petition on the Want of Religious Instruction—Queries respecting Musical Entertainments

Review of New Publications.—Sermons by the late Rev. John Boucher—Pamphlets on the Peterborough Questions (continued)

Literary and Philosophical Intelligence.—Great Britain—New Works—St. David's Society—Metrical Selections—New Churches—Arctic Circle—France—Russia—India—List of New Publications.

Religious Intelligence.—Proposed British Indian Society—Society for the Suppression of Vice—Society for promoting Christian Knowledge.

View of Public Affairs.—Italy, &c.—Portugal—Turkey—Domestic—Catholic Bill—Reform—Malt Duty.

Obituary.—Rev. Thomas Scott.

Answers to Correspondents. Dec. 14.

CONTENTS OF THE No. FOR MAY.

Religious Communications.—Remarks on a recent Sermon—The Rev. Thomas Scott on the Ministerial Office—Testimonies of the Fathers in favour of the unrestricted Circulation and Perusal of the Scriptures—Family Sermons, No. cxlix. on Ephes. iv. 23—H. in reply to M., Justus, and a Churchman.

Miscellaneous.—Present state of the Slave Trade—On the Study of the Mathematics.

Review of New Publications.—Pamphlets on the Peterborough Questions (concluded)

Literary and Philosophical Intelligence.—Great Britain—New Works—Polyglott Grammar—Cambridge—Queen's College Mastership—Prizes—Humane Society—Vaccination—Greece—College at China—List of New Publications.

Religious Intelligence.—National Society—Edinburgh Local Sabbath-evening Schools—Church-of-England Tract Society—Merchant-Seamen's Bible Society—Church Missionary Society—Society for promoting Christian Knowledge.

View of Public Affairs.—Foreign—Spain—Italy—Turkey—South America—United States of America—Domestic—Return to Cash Payments—Public Expenditure—Manchester Meeting &c.—Poor Laws—Grampound Disfranchisement Bill—Punishment for Forgery.

Answers to Correspondents. Dec. 7.

Massachusetts Charitable Mechanic Association.

APPLICATIONS to the COMMITTEE OF RELIEF of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johonnot, Daniel Messinger, Benjamin Clark, Isaac Harris, and Jonathan Harrington*, Committee.

Information is requested of those who are proper subjects of this charity. Nov. 30.

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* Oct. 19.

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